

SOCIETY REBUKED - By "Mother" Jones

Rev. Mr. Sunday
in a
Characteristic
Attitude,
Defying the
Devil
to Come Up
from
Below and
Fight.

The Very Well Known and Very Able Or-
ganizer of the Mine Workers of America.

"The high ideals of womanhood can never be realized in Colony Clubs. The canker worm that is gnawing at the vitals of our womanhood is the failure of the rich woman to fulfill her mission in life."

By "Mother" Mary Jones.

NO nation can ever grow greater than its women. None ever has; none ever will. It is the women who decide the fate of a nation, and that has always been so, as history proves. What tremendous power and responsibility, therefore, rests with womankind. I wonder if they realize it. In the poorer classes I think they do, or are coming to, but the attitude of the rich is appalling. I called the other day to see Mrs. J. Borden Harriman at the Colony Club. While I sat in the reception room waiting to be received I watched the fashionable women come and go. Nearly all of them, if you asked them, would tell you proudly that they belonged to society. But if you asked them what society meant they could not answer you truthfully without covering themselves with shame. I will tell you why they could not, or would not, answer: Because the word society, as applied to women of to-day, stands for idleness, fads, extravagance and display of wealth. The women I saw parade before me were "bluffs." They glanced at me languidly, because that in society is the correct way to look at anybody not of their own class. They posed and strutted before me like the poor, ignorant geese that they are, and probably imagined that I was impressed. I was, but not in the way they intended. I realized that they were posing and strutting because they had nothing else to occupy their minds, and so I pitied them. My pity was not without cause, however, because in these times of suffering the idle rich woman who parades her finery before the hungry and poverty-stricken is a modern inquisitor turning the thumb-screws of envy and despair into

the very vitals of those who are in reality her sisters. The high ideals of womanhood can never be realized in Colony clubs. The mission of woman is to develop human hearts and minds along charitable and sympathetic lines. The canker worm that is gnawing at the vitals of our womanhood is the failure of the rich woman to fulfill her mission in life. We are society-mad, and the craze—I am sorry to have to say it, but I realize that it is too true—is growing worse. I look on Mrs. Harriman as an exceptional woman of her class, but even she has only scratched the surface of things as they really are. In Mrs. Harriman I find a woman of force and character. She could be a great factor in the education of women of her own set. By that I mean she could educate them to a realization of their duty in life and help to turn them from their follies, vanities and shams to putting their time toward helping their unfortunate sisters. Mrs. Harriman is groping and seeking the light, and with her ability to grasp great problems will do much toward bettering conditions wherever she may extend her work. The hard part of Mrs. Harriman's task will be for her to overcome the effect of her environments, but she is very gifted and has an open mind, which is more than I can say for any others in her class that I have met. As soon as every woman grasps the idea that every other woman is her sister, then we will begin to better conditions. For instance, I saw a girl in a store the other day ready to drop from weariness. Her fatigue was apparent, and yet I noticed a woman customer loaded down with expensive furs and jewels call on this girl to get down several heavy boxes of goods. Then, after glancing over them, she concluded she didn't want to buy anything. This rich woman wouldn't have asked her own sister to do that, but she didn't view the shop girl in that light. Oh, no, she was "only a shop girl." I spoke to this girl after the woman had left and found that she worked about twelve hours a day, and for a dollar a day. Out of this she had to buy her clothes, her lunch and supply her carfare. What a life!

It is among the poor that you find that sisterly feeling I have spoken about, because the poor know what suffering is and means, and sympathize with others. You never see a well-dressed woman give up her seat in the subway to an old woman, do you? No, never; but I have often had a poor, tired shop girl rise with a smile and proffer me her seat because of my white hair. It is among the poor that you find that sisterly feeling I have spoken about, because the poor know what suffering is and means, and sympathize with others. You never see a well-dressed woman give up her seat in the subway to an old woman, do you? No, never; but I have often had a poor, tired shop girl rise with a smile and proffer me her seat because of my white hair.

Woman Who Doesn't Nurse Her Own Child Is Wrong

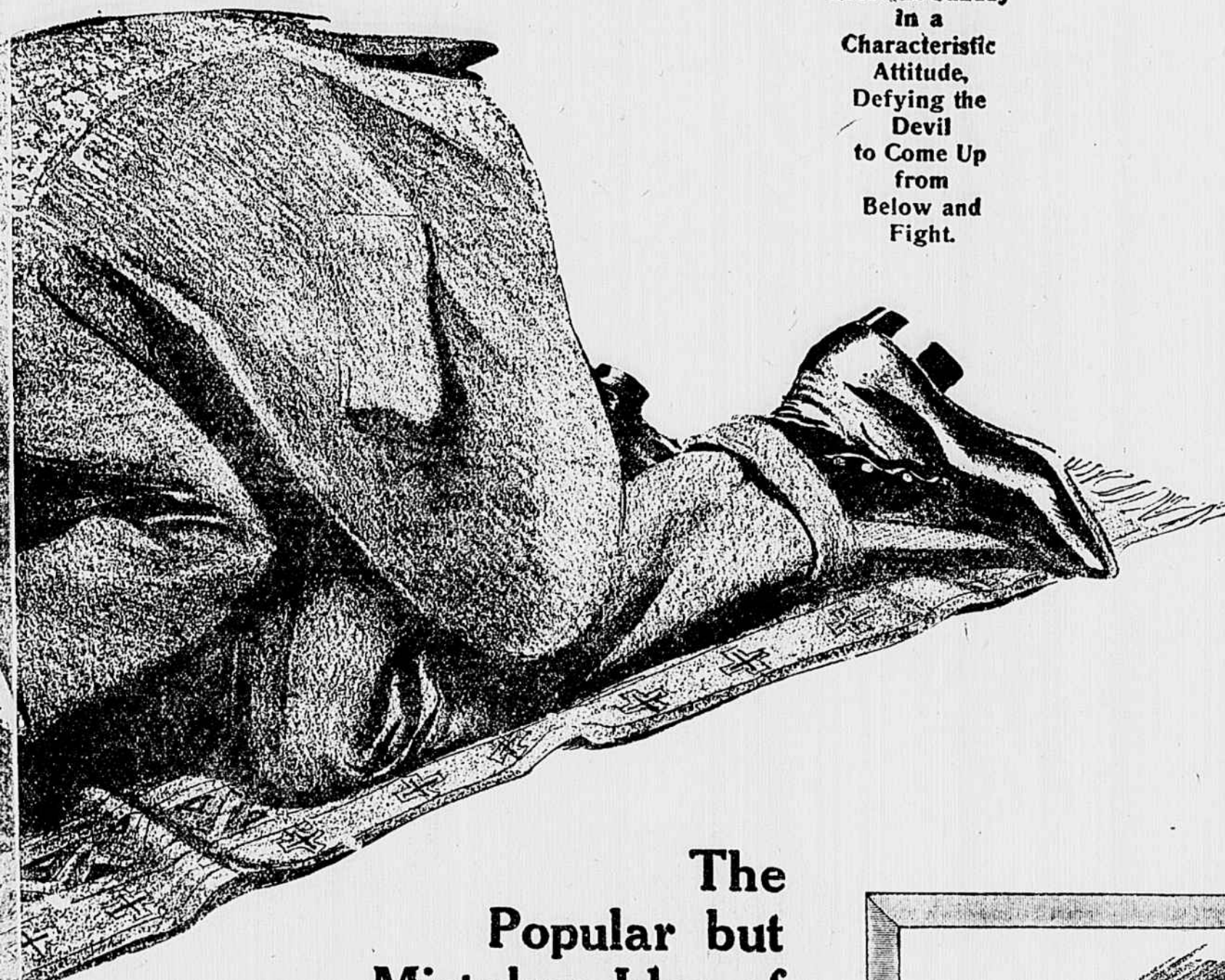
The rich woman who has a maid to raise her child can't expect to get the right viewpoint of life. If they would raise their own babies their hearts would open and their feelings would become human. And the effect on the child is just as bad.

A nurse can't give mother's love to somebody else's child. And while I am talking about children and mothers I want to say that if women are against war they can do much to prevent it by changing their methods of bringing up children. Every woman should train her child to have a horror of war. Any woman who buys a toy gun or pistol for her child ought to be put in a sanitarium. When you see a child parading about in a cardboard suit of armor and a gaily colored helmet, carrying a gun, you can say to yourself that some mother is filling her child's mind with thoughts of murder, for that is what that uniform and gun represent. I don't believe in drilling men or children for murder, and whenever I see a man in uniform walking around with a belt full of bullets, I say to myself, "There goes a murderer."

The power of women is limitless. Look at what they are doing for shattered Belgium. A great work that, but why not do as much for their sisters over here. I didn't see the women rising en masse for their stricken sisters of Colorado, Calumet and West Virginia during the mine strike riots, and God knows they needed help as much as the Belgians, and do yet. Let woman put aside her vanities for the real things of life. It nauseates me to see your average city woman. She is always overdressed, and although she wears gloves she is careful to leave her right hand bare so that she can display her fingers crowded to their utmost with jewels. Whenever I see that sort of a display I think of the gems as representing the blood of some crucified child. The woman of today—the woman of the "upper classes," I mean—is a sad commentary on civilization, as we are pleased to call it.

Everywhere I go in a city I see this same display of jewelry. The women even go to church on Sunday with their fingers and breasts ablaze with diamonds. This includes the wives of ministers themselves. We never heard of Christ wearing diamonds. When one starts to investigate conditions the result is appalling. We are supposed to be progressing, but a little study in comparisons seems to point the other way. For instance, it is a fact that although this country is in its infancy, and has gained in wealth more in fifty years than any other country has in 700 years, still we have more poverty in comparison with any of those old countries. No human being in this country ever ought to go hungry, and there's something radically wrong somewhere when our jails are continually overcrowded. An immense amount of good can be done with playgrounds and supplying other means to give the poor outdoor exercise. Healthy bodies go toward making healthy minds, and a man or woman, though poor, can smile and do more to overcome their condition if minds and bodies are kept in a normal state.

I have always felt that no true state of civilization can ever be realized as long as we continue to have two classes of society. But that is a tremendous problem, and it will take a terrific amount of labor to remedy it. I think myself that we are bound to see a revolution here before these questions are straightened out. We were on the verge of it in the Colorado affair, and the reason we did not have it then was not due to the good judgment of public officials, but to that of labor officials, who worked unceasingly to prevent it.



The Popular but Mistaken Idea of the "Idle Rich" Discussed by the Late F. Townsend Martin

THE late Frederick Townsend Martin, who was recognized both as an arbiter and spokesman of New York fashionable society, had, just before his death, written a series of articles on social topics for this newspaper. One of these articles, hitherto unpublished, refutes the charges of idleness, extravagance and dissipation which Mr. "Billy" Sunday brings against society with so much vigor of language. The article follows.

By the Late Frederick Townsend Martin.

SOME years ago a popular English novelist visited America and wrote a rather interesting bit of fiction supposed to be descriptive of the people and things she had observed in this country. Among other things she told of a dinner given by a leader of society in New York. At this function the waiters were said to be none other than elephants trained to serve food with their trunks. I never met any one in England who really believed anything of this kind. But there are numerous people in America who seem to take such stories as literally true.

Of course, there is so much unnecessary extravagance that one cannot wonder that most incredible tales find believers, even among people of intelligence. In my work "The Passing of the Idle Rich," I told a few tales which are absolutely true.

I could add to these if there were point or purpose in so doing. But there has been so much exaggeration so much gossip, that the public is already much overexcited on the subject. If we are to arrive at sound conclusions we must approach the matter with a desire to discover the exact truth and draw logical conclusions therefrom.

Please do not think that the rich society folk of New York eat their meals from platinum plates, with gold forks, each prong of which ends in a diamond point. For every dinner given which costs the hostess \$250 a plate there are hundreds of social functions among the rich the expense of which would appear quite uninterestingly reasonable to the humblest readers of your newspaper.

I wish to set my readers exactly right in this whole matter.

Let it be understood at once that the woman who spends even \$50,000 a year on clothes is a rare exception in fashionable society. I doubt whether it is true that any spend \$250,000. Perhaps half a dozen spend \$100,000. I am not saying that it is right that even this small number should be permitted to so waste the wealth of the land. I am merely guarding my readers against belief in fables.

Similarly a very few exceedingly wealthy people in New York City entertain quite lavishly. Two or three times during the winter season and two or three times during the summer at Newport, perhaps, they may entertain at functions which cost \$25,000 or even \$50,000 each. But the total number of such functions at New York and Newport, with those given by Americans in London and Paris added, is very small.

For the real luxury that undoubtedly is enjoyed a good defense may be made. If it were dispensed with, many thousands of workers would be thrown out of work. I am well aware that, arguing from fundamentals, the economists will tell me that this statement is invalid. But the fact remains nevertheless, are the economists and the other public critics of luxurious spending prepared to give jobs to perhaps a hundred thousand workers who are employed in different capacities by this spending? When they are,



"Mother" Mary Jones.

let them talk about abolishing the jobs that be.

Shall all this be changed?

If so, how are we to go about it? That, my friends, connects itself with the great problem of this age. I cannot discuss it here. Suffice it to say that the whole tendency of fashionable society is now, thank heaven, in the direction of greater simplicity. Brains are admired more than formerly. Relatively poor men and women are finding their way into the most exclusive groups in the land. Very real social service is distinguishing the public life of hundreds of the fashionable. Thus the problem of luxury is partly righting itself.

The charge is still occasionally made by the thoughtless that our fashionable society is idle. It is fully a generation ago since that catching phrase "the idle rich" was first coined. Whatever truth it may have had then it has now entirely lost. The mere fact that a person is in society precludes a state of idleness, for not only must the society man or woman be busy with purely social affairs, but social success requires application to many of the most useful arts and sciences.

When I think of society I have in mind people who are not spendthrifts of either time or money; in whose lives fashion and elegance are but fringes. For it seems to me that the chief value of society is in

what it does for those who are leading useful, industrious, purposeful lives.

We all know that our vocational activities render us cold, callous and consequential, but in society all the finest feelings and the most amiable propensities abound and flourish. Society, if good, is the best refiner of our spirits, for where humans blend in good fellowship there we have an atmosphere of souls in which our roughnesses are smoothed out and our virtues intensified. But only those who are sensible enough to feel at ease in society imbibe its full benefits.

It has always pained me to hear some earnest reformer from the wilds denounce society as immodest and intemperate. I have felt pain not on behalf of society, but on behalf of the critic, for it has been plain to me that he mistook for society certain persons who were most decidedly not in it.

It is the function of good society to create and guide taste. Society sets the fashion in house building, furniture, decorations, dining, dancing, entertaining, clothes, literature and all the decorative features of life.

Good society, in fact, teaches people how to live. It teaches them to live a graceful and well ordered existence, and it gives profitable and intelligent employment.



ry, Who Introduced Mr. phia Fashionable Society.